ness should have a place among the mental attributes. Two reasons may be given for this:—First, it looks to a special object, viz., self; secondly, it is a separate source of knowledge, ideas, or notions, viz., of thoughts, feelings, &c. It was one great merit of Locke, that he represented reflection as a source of ideas. Condillac departed far from Locke when he omitted it. Kant has herein fallen into the very error of Condillac. Overlooking consciousness, he represents sense as alone furnishing intuitions, and he is never able to supply this defect in the foundation by the innumerable artificial buttresses added. We may give consciousness a separate name and place, without meaning to degrade it to the level of the other faculties. In some respects it is superior to them all, having in it more of the essence of the soul, and being exercised whenever the soul is exercised.

II. In the chart of mental powers we have supposed that there are certain faculties of simple cognition, by which we know actually existing individual objects in the concrete : such as perception, which gives the knowledge of material objects, and consciousness, by which we haye the knowledge of self in given states. We speak in this way; for it is utterly inadequate language which represents the mind in these operations as having merely an impression, or an idea—it has already knowledge. In the exercise of these faculties we have already a number of intellectual intuitions, all however in the individual and in the concrete. Thus in perception we know the object as a substance exercising some property. Again, by consciousness we know self in a certain mode. Thus in every exercise of perception and consciousness we have a knowledge of SUBSTANCE and QUALITY—not of substance and quality in the abstract, as we shall immediately see, but of individual substances with certain of their qualities. In our knowledge both of self and of objects external to self, we know them as exercising ACTIVE PROPERTY. If we are asked to analyze or explain these cognitions, we answer that we cannot, for they are simple and original, and so cannot be resolved into anything simpler. In much the same way, in every exercise of perception, at least when sight and touch are the organs, we have knowledge of objects as extended, that is, as existing in SPACE. Again, in every exercise of memory we apprehend events as existing in TIME. We have already a cognition, not of body generally, but of a particular body; not of mind in the abstract, but of our own soul; not of space *per se*, but of body in space; not of time separately, but of events happening in time. We know that some will ask in amazement, do we know all this by the senses ? We answer that by the senses, considered merely as our bodily organism, we can have no knowledge or ^ idea of anything. What we mean is, that all this is implied in the exercise of mind called forth by the senses.

III. A distinction is to be drawn between the intuitive knowledge of individual objects in the concrete, and the abstract or general notions derived from it by the faculties which discover relations. In consciousness and perception we have a knowledge of substances exercising certain qualities, but we have not by abstraction

distinguished the quality from the substance, or formed by comparison a general idea of either substance or quality. In the very cognition of external objects we apprehend them as existing in space; but this is different from the idea of space formed out of this by reflection. In the proper exercise of memory we have a cognition of events happening in time: but the idea of time is formed by abstracting the events from the time in which they have happened. By this distinction we are saved from the manifest absurdity of supposing the infant mind, in its first exercises, to be occupied about substance and quality, time and space, the *ego* and the *non-ego*; these being abstract or general ideas formed—legitimately and necessarily—in mature life, by persons given to reflection.